

An Innovative Approach to **HOLY HISTORY** with the Commandments, Statutes and Judgments

*This book explores special oracles of God
as opportune advantages in the process of
becoming a clean and holy people
fit for translation.*

Second Edition



by Elder John L. VanDenburgh

After practicing dentistry in Colorado, Elder John VanDenburgh became conference evangelist for the South Dakota, Minnesota, Iowa/Missouri and Southern California Conferences, and has held crusades in the Philippines and Russia. He is degreed in theology and dentistry.



The author believes it is time for the 144,000 to be separating further from the world and its unwanted influences. He sees them as a confident, loyal, in-control people with their focus on God and His ideal for them. This book is written to show a helpful and practical means of acquiring the character they truly want.

"These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

(Rev.14:4,5 ST 476; EW 30)

"There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines."

(That I May Know Him, pg. 114; EGW 1888 Materials pg. 333)

"...that stumbling blocks which have hindered the progress of truth may be removed, and God have a clean and holy people to declare His statutes and judgments.

The Captain of our salvation leads His people on step by step, purifying and fitting them for translation..."

(1 T 333)

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*with the Commandments,
Statutes & Judgements*
2nd EDITION

Elder John L. VanDenburgh

Bible Explorations

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Forward

The statutes given by God through Moses have always puzzled Bible students. To the casual reader, some of God's statutes are beautiful, some of them are harsh and out of date, and some of them may even appear totally impractical in today's world.

With the availability of the CD Rom to Ellen White's writings, a new wave of interest is developing. Many serious Seventh-day Adventists are taking a second look.

In this book each Ellen G. White quotation has been examined for context, accuracy of content, and location.

Three types of script are used throughout to make it easy for the reader to know whether the Bible is being quoted, or E.G. White is being quoted, or whether it is my own comments.

Most emphasis by underlining, brackets, and italicized words have been supplied by the compiler.

I have decided on this subject because of questions asked and statements made to me by our own church members. As an evangelist I can honestly say I have met people in almost every series of meetings over the past years that are quietly curious, and often serious, about the writings in Leviticus and Deuteronomy.

If there are things presented in this book that might make one's life happier and more like that of Jesus, then the study is worthwhile.

Sincerely, *Elder J.L. VanDenburgh*

Key to Abbreviations of E.G. White Materials

AA... Acts of the Apostles

BC or SDABC... Seventh-day Adventist Bible Commentary

CH... Counsels on Health

DA... Desire of Ages

EW...Early Writings

FE...Fundamentals of Christian Education

FLB...The Faith I Live By

GC...Great Controversy

HP... In Heavenly Places

LDE... Last Day Events

LP... Sketches from the Life of Paul

MH... Ministry of Healing

PK... Prophets and Kings

PP... Patriarchs and Prophets

SD... Sons and Daughters of God

SM...Selected Messages

SP... Spirit of Prophecy

SW... Southern Watchman or The Watchman

ST... Signs of the Times.

Numbers before the initials represent the volume.

Numbers after the initials represent page numbers.

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Chapter One

God's Statutes

There are three primary schools of thought among those who are studying the Jewish economy and what it might mean to the remnant church of the 144,000. All three schools quote the Spirit of Prophecy to support their beliefs. Here are the three primary but opposing schools of thought:

First, those who believe that most of the Old Testament obligations were met at the cross, except the Ten Commandments, will quote statements like the following:

“In this ordinance (Lord’s Supper) Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was met in antitype in Himself... He gave this simple ordinance that it might be a special season when He Himself would always be present...” 5 BC 1139.

Second, those who believe that the times of God’s holy days in the Old Testament will be meaningful in last day events publish quotes regarding Passover, Firstfruits, and the Day of Atonement, as follows:

“In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.” GC 399,400. (The word “types” in this quote is referring to God’s holy days.)

Third, those who are searching deeply into the subject of God’s holy days, believing that very definite and important light is yet to be shed on this subject will quote statements like the following:

“The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols...” COL 133.

We will now begin to explore exciting Ellen White comments to see what significant gems we can discover. We might uncover explosive truths that are truly vast and profound!

Statutes That Remain

For many years we have profited from observing the statutes regarding tithing and the elimination of unclean meats. In the following paragraph we have at least three more statutes to consider.

“The statutes concerning marriage, inheritance, and strict justice in dealing with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep His people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God’s law prevails and idolatry exists to a fearful extent. *If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God’s Law.*” (emphasis mine) 1RH 164 5-06-1875.

***Every one
wants spiritual
security. Here’s
how to get it!***

Ellen White considered herself one of the “we” who would benefit if the present church kept the above Mosaic statutes.

What is the security that we need according to the above statement? The statutes of Moses regarding marriage, inheritance, and strict justice in dealing with one another. These three items cover a lot of ground. Many, if not most of God’s statutes, deal in these three categories.

“In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the Ten Commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they *clearly and definitely explained that law.*” (emphasis mine) 1RH 164; 1 SDA BC 1104. *Hayes*

Something that guards and explains the 10 Commandments is not the 10 Commandments. These additional religious precepts given to Moses were given to be guards and explanations of the 10 Commandments.

Notice some of the “everyday life” statutes mentioned by Ellen White in 3RH 213:

1. **“Thou shall not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.”**
2. **“At his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it.”**
3. **“Thou shall not defraud thy neighbor...”**
4. **“The wages of him that is hired shall not abide with thee all night until the morning.”**

This is the principle: What right do I have to draw interest on money that belongs to the poor? Notice what the Spirit of Prophecy says about the above 4 statutes:

“The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteous-

ness. *We are under obligation to fulfill these specifications, for in so doing we fulfill the specifications of the law of God.*" (emphasis mine) 3RH 231, 12-18-1894.

These then are some of the statutes that guard and help explain the law of God. Notice that, unlike what I once believed, there are some statutes, written in a book, that are especially important to those of us who do not want to depart from righteousness. We are to fulfill them.

5. "Ye shall not therefore oppress one another; but thou shalt fear thy God. These words had been spoken by Christ when He was enshrouded in the pillar of cloud. The same Teacher had spoken these words as had spoken the sermon on the mount. It was Christ who had said, 'Ye shall do My statutes, and keep My judgments'. Christ had presented the same principles on the mount of beatitudes as He had on Mount Sinai." ST 6/11/1896.

Many of the statutes are given in Deuteronomy chapter 26, and their judgments in chapters 27 and 28. Notice Mrs. White's comments regarding these chapters:

"This is not the voice of man; it is the voice of Christ from the enfolding pillar of cloud. Read carefully all of Deuteronomy 26, also chapters 27 and 28; for here are stated plainly the blessings of obedience.

"These directions, which the Lord gave to His people, express the principles of the law of the kingdom of God, and they are made specific, so that the minds of the people may not be left in

No one wants to be ignorant or uncertain. Here's how to get smart and be certain. Read Deut. 26-28

ignorance and uncertainty. These scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things." (emphasis mine) 4RH 249.

According to E.G. White, what charge should we take to our heart?

"I counsel you to humble your heart and confess your wrongs. Consider the solemn charge David gave to Solomon on his dying bed: 'I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses that you mayest prosper in all that thou doest, and whithersoever thou turnest thyself.' Take this charge to your own heart (says Ellen White). Let no one flatter you in wrongdoing ..." (emphasis mine) 5T509.

Does Ellen White really mean that we are to keep God's statutes, commandments, judgments, and testimonies? Is disobedience to these things really wrong doing? Should we actually take the above charge to our own heart? Why? Perhaps the next quote, aimed at the final generation, answers these very questions.

"That God, who reads the hearts of everyone, will bring to light hidden things of darkness where they are often least suspected, that stumhling blocks which have hindered the progress of truth may be removed, and God have a clean and holy people to declare His statutes and judgments.

"The Captain of our salvation leads His people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led.." 1T 333.

*Want to help
others toward
translation?
Declare God's
statutes and
judgments!*

These quotations assure us that at least some of the Mosaic statutes, written in the book of the law, are still worthy of our consideration. Mrs. White, whom most of us believe had more spiritual perception than we, wrote very plainly that these statutes are soon to be presented by a clean and holy people, fitted for translation. Surely the 144,000 are implied.

Some people claim that every time the word 'statutes' is mentioned, it refers to the feasts of Leviticus. Not so. Every one knows that there are many statutes besides the feasts. There is a double truth here. Not all statutes are feasts, yet all feasts are statutes.

Question: How can the 144,000, as a clean and holy people, present the statutes if they don't even know what they are?

Another question: Which ordinances were nailed to the cross? Ellen White and Paul both say some of the ordinance laws no longer remain. But which ones?

Chapter Two

Statutes Eliminated

The prophet Ezekiel refers to ordinances that Ellen White states are no longer to be performed by God's New Testament church. These are the ordinances of the altar.

“And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.” Ezekiel 43:18.

The text goes on to explain the ordinances governing the priesthood in their work of sacrificing animals.

Now let us see what our early pioneers wrote about these ordinances of the sacrificial system:

1. “The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. [This law differs from the intent of those statutes given to guard the Ten Commandments.] This ritual law, with its sacrifices and ordinances was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that ‘Christ took... out of the way, nailing it to His cross.’” (brackets inserted) PP 365.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.” Colossians 2:14.

What law was nailed to the cross? PP p. 365 indicates that it is the law of sacrificial offerings, which are contained in the ordinances of the altar.

2. “The ceremonial law was to answer a particular purpose of Christ’s plan for the salvation of the race. The typical system

of sacrifice and offerings was established that through these services the sinner might discern the great offering, Christ." 1RH 164, 5/6/1875.

Kill sacrificial
animals?
Never!
Here's why.

Look at the cross and what do you see? The end of the sacrificial system by the Sacrifice of all sacrifices. Jesus' death completed the 'ordinances of the altar' of sacrifice.

(The above "offerings" connected with animal sacrificing were more often grain, oil and wine. They were also known as "oblations". See Numbers chapter 28. Our SDA Bible Commentary describes "oblations" as grain offerings.)

Recall the prophecy of Daniel 9:27. After the 60 and 2 weeks the "sacrifice and the oblation" was to cease. These sacrifices and oblations were the animal sacrifices and grain, oil, and wine offerings that were included.

Daniel said nothing of anything else ceasing at the cross.

3. "Not one word that has proceeded from the mouth of God will become void until prophecy becomes history, as in the case of the *sacrificial offerings* that prefigured Christ. Type met antitype in the death of the Son of God." (emphasis mine) 4RH 160, 2/27/1900.

4. "(Christ) was the foundation of their system of *sacrificial offerings*, the great Antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him." (parenthesis added/emphasis mine) COL 126.

Once again, the typical offerings, the animal sacrifices, were fulfilled in Him.

5. "When type met antitype in the death of Christ, the

***sacrificial offerings* ceased. The ceremonial law was done away.”**
The Watchman, 8/14/1906; 4RH 193; RH 6/26/1900.

Notice in the above sentence, the Spirit of Prophecy equates the sacrificial offerings with “the” ceremonial law that was “done away.”

6. “The Lord gave Moses definite instructions in regard to the *ceremonial offerings which were to cease* at the death of Christ.” (emphasis mine) ST 6/17/1880.

Notice again that Ellen White separates the ordinances of the sacrifice from the other statutes and from the 10 Commandments in the next quote:

“After the public rehearsal of the law, Moses completed the work of writing all the laws, the statutes, and the judgments which God had given him, and all the regulations concerning the sacrificial system.” [Note: “Regulations” is another term for “ordinances.” PP 466.

CONCLUSION

Considering the information studied so far, the Ten Commandment laws, the statutes governing daily life, the judgments which God had given Moses, plus all the regulations concerning the sacrificial system, were all a part of the Jewish economy.

Obviously, Jesus fulfilled the ordinances of sacrificial offerings. But what about the law, the statutes, and the judgments? We all agree the laws of the Decalogue are still with us, but what additional conclusions can we come to regarding the statutes?

In our next section we will read a few statements about the statutes.

Regarding the Statutes

Pam Benton, in her book *Diamonds in the Sand*, points out which statutes are to be observed forever and which are not. "Our English word *statute* comes from two original Hebrew words, Strong's #2706 *choq* and Strong's #2708 *chuggah*. According to Strong's Lexical Aids, the definitions for both words are the same, except #2708 has the added qualifier of being permanently binding. The word *statutes* (#2706) most always refers to the sacrificial system and is not permanently binding. The word *statutes* (#2708) most always refers to the moral law, including God's holy days in Leviticus chapter 23, and is permanently binding. Thus the original Hebrew words themselves suggest to us which statutes are permanently binding."

Another interesting point she makes is that "the sacrificial system statutes (#2706) are in the masculine tense, whereas God's Holy Day statutes (#2708) are in the feminine tense. Jesus, our Bridegroom who became a man and died for our sins, fulfilled the sacrificial system statutes that are in the masculine tense and were binding until the cross. God's Church the Bride, fulfills the moral law statutes that are in the feminine tense and are binding forever. God's Holy Days are part of the statutes that are in the feminine tense and are thus part of the moral law, which is binding forever. The Bride (God's people) recognizes the tremendous price that the Bridegroom (Jesus) has paid and so she honors her Groom by spending extra time with Him every year for eternity. She does this because of the deep love that she has for Him and not because of a sense of duty that she must 'do.' Keeping God's Holy Days fulfills part of the Church's covenant to be the Bride. (See Revelation 21:2, 9) Only those who wear the white wedding garment (Day of Atonement message), representing the righteousness of Jesus, will be saved. (Matthew 22:11-13)."

Another way to know if these statutes are forever or not is to see what the Bible says about these statutes elsewhere. In Daniel 9:27 the Bible states that the sacrificial system would end at the cross. Also, according to Isaiah 66:22-23, Zechariah 14:16, and Luke 22:15-16, the weekly Sabbath and the yearly feast days will be kept in the future. The Bible is consistent.

Recognizing that some ordinances were nailed to the cross, and some remain, perhaps we can better understand statements like the following:

1. ***“It would be a scene well pleasing to God and angels, would His professed followers in this generation unite, as did Israel of old (referring especially to the revival in the day of Nehemiah), in a solemn covenant to observe and do all the commandments of the Lord our God, and His judgments, and His statutes.”*** (parentheses inserted) ST 1/10/1884; Southern Watchman, 6/07/1904.

Do you really
want to be
pleasing to
our Christ?
Here’s how.

2. **“There must be no withholding on our part, of our service or our means, if we would fulfill our covenant with God. ‘This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.’”** 1MR 117.

“This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.” Deut. 26:16

After the above Deuteronomy quote, Ellen White encourages the keeping of the Ten Commandments. She seems to blend both the statutes and the Ten Commandments, as did the Jews, into one, calling them all the law of God.

3. **“The principles set forth in Deuteronomy for the instruction of Israel, *are to be followed by God’s people to the end of time.* Our prosperity is dependent on the continuance of our covenant with God.”** (emphasis mine) RH 4/25/1907.

Ellen White ties the Ten Commandments with yet another of the statutes given by Moses:

“It has been declared by some that Christ favored the moderate use of *fermented* wine. In witness thereof they refer

to His miracle of changing water into wine. But we protest that Christ never made intoxicating wine; such an act would have been contrary to all the teaching and example of His life.

He was the Angel who led the children of Israel in the wilderness. He spoke the law from Sinai. He prohibited those who officiated in holy office from using wine [REMEMBER, THE 144,000 ARE TO BE A ROYAL PRIESTHOOD]; and His reasons for so doing are explicit; that they may have clear judgment to distinguish between the common and the sacred, to do justice to the fatherless and widows, to teach his statutes and laws to Israel, and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor.” (brackets inserted) ST 8/29/1879; Health Reformer 7/1/1878, pg. 11.

Why does Mrs. White say that “those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor?” Because she, as the ancient Israelites, included the statutes within the law of God.

There is more than one reason why this statement should be in the book entitled Health Reformer. Originally, wonderful health benefits were promised to God’s church in return for integrity toward His statutes:

God would prevent them from having tumors, festering sores, the “itch,” and inflammation of the knees, etc., if they would carefully follow all His commandments and His statutes.
See Deut. 28:15, 27, 35, 45-47.

“... that stumbling blocks which have hindered the progress of truth may be removed, and God have a clean and holy people to declare His statutes and judgments. The Captain of our salvation leads His people on step by step, purifying and fitting them for translation.” 1T 333.

The Christian who takes God’s book seriously recognizes the call to a holy office. He wants stumbling blocks removed, and as a New Testament priest he will drink no wine.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5.

“But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.” 1 Peter 2:9.

***Ever thought
about being
a priest? It's
O.K. with God!***

“And hath made us kings and priests unto God and His Father.” Revelation 1:6.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Revelation 20:6.

CONFUSION COMES TO THE SUBJECT OF GOD'S STATUTES FROM TWO ASPECTS:

First, the various and sundry interpretations of Colossians chapter 2 verse 16 which we will look at in chapter nine. The second cause of confusion comes from the fact that some of God's holy days given to the Israelites at Sinai are also termed statutes. A few examples might be:

DAY OF ATONEMENT:

**“It shall be a statute for ever throughout your generations.”
Leviticus 23:28, 31, KJV**

FEAST OF TABERNACLES:

“It shall be a statute for ever in your generations; ye shall celebrate it in the seventh month.” Leviticus 23:41, KJV

PENTECOST:

“It shall be a statute for ever in all your dwellings throughout your generations.” Leviticus 23:21, KJV

Chapter Three

Holy Days

Two Facts of Interest Regarding the Establishment and Elimination of Holy Statute Days

First, The Time Of Their Establishment

“Then God commanded, let lights appear in the sky to separate day from night and to show the time when days, years, and religious festivals begin.” Genesis 1:14 Good News Bible.

“God said, ‘Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days, and years.’” Genesis 1:14 Jerusalem Bible.

Festivals are determined by the moon, day and night by earth’s rotation, and years are determined by the sun.

“God said, let there be lights in the vault of heaven to separate day from night, and let them serve as signs both for festivals and for seasons and years.” Genesis 1:14 New English Bible.

“And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” Genesis 1:14 KJV.

Note: Regarding the KJV: The Bible Commentary says under ‘seasons’: “Yearly returning festival periods and other definite times were to be regulated by the movement of the celestial bodies.” 1BC 213.

The word “seasons” comes from the Hebrew word “mo’ed.”

Strong's Concordance #4150 gives the English translation of mo'ed as "feasts = appointed times."

At the time of creation, at the same time the foundation for the Seventh Day Sabbath was laid, so also were the other mo'eds [appointed times] given by God for His religious festivals.

SECOND, THE TIME OF THEIR REMOVAL

Now, what about fact number two? When were God's festivals removed from the custody of the saints? By whom and when were they removed? Some say by Jesus, others say by Paul, but still others say by the little horn power of Daniel chapter 7. Let's explore this last idea regarding Daniel chapter 7. To be consistent, we will read Daniel 7:25 from several Bible versions:

"He will speak against the supreme God and oppress God's people. He will try to change their religious laws and festivals, and God's people will be under his power for three and a half years." Good News Bible.

"He shall vaunt himself against the Most High, and harass the saints of the Most High: he shall plan to alter the sacred seasons and the law, and for three years and a half year the saints shall be handed over to him!" Moffatt Bible.

"Boastfully he shall challenge the Most High, and do His servants despite; calendar and ordinance he shall think to set aside." Knox Bible.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time, and times and the dividing of time." KJV.

"He shall speak against the Most High, thinking to change the feast days and the law." New American Bible.

It is interesting that the New Catholic Translation published

***Guess who
changed the
laws of God?
Are you sure
you really
want to know?***

by Thomas Nelson, Inc., says the same thing:

“...thinking to change the feast days and the law.”

When studying the “mark of the beast,” Adventists often quote a letter from T. Enright, C.S.S.R., Bishop of St. Alphonse Church, St. Louis, Missouri, from June, 1905, offering \$1,000 dollars:

“To anyone who can prove to me from the Bible alone that I am bound, under grievous sin, to keep Sunday holy.”

But the letter contains a good deal more. The Seventh-day Sabbath is not all the letter contains in regard to this matter. It goes on to say:

“The Catholic church abolished not only the Sabbath, but all the other Jewish festivals.”

Now we know the rest of the story.

Another source states this truth more simply:

“The new law has its own spirit... and its own feasts which have taken the place of those appointed in the law of Moses. If we would know the days to be observed... we must go to the Catholic Church, not to the Mosaic law.” From a Catholic Catechism as quoted in the Signs of the Times, November 4, 1919.

Speaking of the mark of the beast Ellen White writes:

“The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, and will not be understood until the unrolling of the scroll;...” 8T 159, CH 520, LDE 17, 6T 17.

“If God’s holy time is the exact issue, then what unrolling of it will be made plainer near the end of time? What if it is the exten-

sion of holy time into the other seven Sabbaths commanded by God at Mount Sinai? If this were the case, surely the language of the mark and the seal would be carried over into those holy times.

In fact, there is a direct mention of such a sign in verse nine in the following text:

6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

9 And it (Unleavened Bread) shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year. (parenthesis inserted/emphasis mine)
Exodus 13:6-10 KJV.

Surely God's saints will have the sign/seal of God on them and the law of the Lord plainly in their mouths as they witness to a rebellious mark-of-the-beast world. (For the statutes in one's forehead and hand, see Deuteronomy 6:8; 11:1, 18).

There is no question that the Seventh-Day Sabbath is the stop-gap regarding the Mark of the Beast as given in Revelation 14:7; but it may also be significant that *all* the commandments of God are incorporated into the characteristics of those who escape the Mark of the Beast in Revelation 14:12.

Time of Trouble and the Sabbath More Fully

Merwin Abbott's thoughts on Ellen White's *Early Writings* statement are worth pondering. First he quotes Ellen White, and then uses *her* words as an explanation.

“At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.” (underlining mine) Early Writings p. 33

“As a child I read this statement from Early Writings realizing something special was to be understood about the Sabbath and **proclaimed** during the ‘**commencement**’ of the time of wrath. When I asked my mother, ‘What was the Sabbath more fully?’ She did not know. In the years since then, I have heard various views. Sister White explained herself.”

“The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God’s ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, *additional precepts were given*, illustrating and applying the principles of the Ten Commandments.” (underlining mine) Patriarchs and Prophets p. 310.

“Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties.” (underlining mine) PP 311.

Then Mr. Abbott adds in capital letters: “**READ THE CONTEXT!**” Paul the Sabbath Keeper? and the National Easter Sunday Law, by Merwin H. Abbott, p. 15.

The Great Statute Book

The Torah is written in the first five books of the Bible. It contains the story of Satan’s deception of mankind in the Garden of Eden and it also contains the horrendous ruin of humanity in the devastation of the flood. The Torah contains much more than just the statutes and judgments. The Torah also contains the story of good and evil from the very beginning of this world.

Actually, Ellen White takes us further back in history to a pre-world era to let us know who the original guilty party really was that began trampling on heaven's code of ethics. By now you have probably figured it out by yourself, but she leaves no room for doubt as to when the problem started and who started it:

“The great statute-book is truth, and truth only; for it delineates with unerring accuracy the history of Satan’s deception, and the ruin of his followers. Satan claimed to be able to present laws which were better than God’s statutes and judgments, and he was expelled from heaven.” 2RH 370, 6-17-1890.

Today, in this final generation, men and women are hearing a call to study deeply into the original commandments, statutes, and judgments. Heaven's original code of ethics is becoming a thing of beauty to them. They are not willing to be swayed by tradition, peer pressure, social status, or even job security, in their determination to “restore every divine institution” (PK 678). They are also willing to be counted among those who will be a “clean and holy people to declare His statutes and judgments” (1T333). Many among this final generation believe that “the words of Moses to Israel concerning the statutes and judgments of the Lord, are also the word of God to us.” (ST 3/21/1895) .Talk about Excitement!

Malachi and the Elijah Message

In the context of the final saints being “purged as gold and silver” to “abide the day of his coming.” Ellen White counsels:

“The closing words of Malachi are a prophesy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophesy is introduced with the admonition, “*Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.* Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” (emphasis mine) Southern Watchman 3/21/05.

Surely then, those who present the Elijah message against the beast and his image will respect the law of Moses with the statutes and judgments. We will examine the law of Moses and the final Elijah message more closely later in the book.

The feast days [Hebrew: “Mo’ed” *appointed times*] were given as a gift from God. Since seven of them are observed only once a year, they should never be considered a burden. Quite the opposite, they were designed to be a rich blessing, something to lighten the load and aid in a person’s walk with God.

In many of the new Bible versions the word “statutes” is often not there. Could it be that an influence from the same horn power that Bible prophecy predicted would change them has influenced these word changes?

In the next section, the reader will find it profitable to adventure into some of the New Testament’s record regarding these very holy times. So get ready to enjoy a discovery of the feast days starting with the one we know and love the most, the Seventh-Day Sabbath. And why not? It will soon be used as a badge of honor in front of a decaying civilization.

Chapter Four

The Greatest of the Feast Days

The Seventh Day Sabbath

“Speak unto the children of Israel, and say unto them, concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are MY feasts: Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings...” Leviticus 23:2-3 KJV

Yes, the Seventh-Day Sabbath was the first of God’s several feast days [appointed times]. The Sabbath’s number one position suggests it must have been the most important and dearest to God’s heart.

Though the New Testament apostles did not literally repeat the command to keep the sabbath as a special holy day, observance of it was obvious. Notice the next five references from the book of Acts. These five experiences tell us how the New Testament apostles related to God’s holy Seventh-Day Sabbath:

1. “And went into the synagogue on the Sabbath day and sat down.” Acts 13:14.

The Holy Spirit was still calling the Sabbath by its right name, and attending church was still the thing to do.

2. “The Gentiles besought that these words might be preached to them the next Sabbath.” Acts 13:42.

Preaching on the Sabbath was still the norm.

3. “And from thence to Philippi... we were in that city abiding certain days and on the Sabbath we went out of the city by a river side, where prayer was wont to be made...” Acts 16:12, 13.

At that time there was no synagogue in this Gentile city.

In the above three texts, we find church attendance, preaching, and prayer services still conducted on the day the apostles knew as the Sabbath.

4. “And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures.” Acts 17:2.

Another apostolic Sabbath custom was Bible study.

5. “And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” Acts 18:4.

This is evangelism. Acts 18:11 states that this practice continued in this one church for a year and six months.

Although the Sabbath is mentioned a couple of other times in the book of Acts, these texts are sufficient to show that the apostles followed in the footsteps of the prophets, and also in the footsteps of Jesus who also had the same custom (Luke 4:6) and kept the same law (John 15:10).

The same book of Acts also makes the same type of references to the other feast days with approximately the same frequency. For the sake of consistency, we’ll take a look from here through chapter six:

References to the “Other” Sabbaths
(Appointed Times)
Recorded in the book of Acts

“And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.” Acts 20:6.

Note that the Holy Spirit was still calling the Feast of Unleavened Bread by its right name. This feast began at the end of Passover. The Passover began on the evening of the 14th day, while the feast of Unleavened Bread began on the evening of the 15th day and continued for seven more days. Only the first and last days of this feast are Sabbaths. Notice how Ellen White combines the two feasts in her comment on the above text:

“At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and true hearted of the apostle’s converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them.” AA 390-391.

Did Ellen White see it as it really was? I think so, how about you?

Philippi was a Greek city. Most of the converts in that area had to have been of Gentile origin. The city did not have a synagogue, in fact, still does not. The question some are asking is: Why were Paul and his converts keeping and enjoying Passover and the Feast of Unleavened Bread?

The same question is posed and answered in evangelistic meetings regarding the 7th-Day Sabbath. Why did the apostles meet by a riverside, with their converts of Philippi, on the Seventh-Day Sabbath? The answer we have given is: **“Because they knew and taught the sabbath is still binding.”** (Acts 16:12, 13).

Then to be consistent, why did the apostles meet with their converts of Philippi especially to celebrate the Passover and the Feast of Unleavened Bread? To be consistent, a person should say: **“Because they knew and taught that the statutes of the feasts are still binding.”**

A large question about these other feast days may come from two references Ellen White made regarding one of them.

The Passover Question

The Passover, Ellen White says, was done away forever! (See DA 652, SD 158, EV 273-274) The question is this:

Was she referring to the Passover evening with its sacrifice or was she referring only to the sacrifice offered on that evening? Allow me to share a few comments of interest regarding this question:

A. “And He said unto them, ‘With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.’” Luke 22:15, 16, KJV.

In the previous verses, Jesus explained that He would keep the Passover with His people in heaven with grape juice and unleavened bread. In other words, if both the appointed time and also the lamb sacrifice passed away forever, why would Jesus keep it with us in the heavenly kingdom? And why did Paul keep it with his converts at Philippi?

B. “In the spring of A.D. 31, Christ, the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.” DA 233; PK 699.

These quotes indicate that only the sacrificial law of Passover was dispensed.

C. “This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God.” 5BC 1109, FLB 201.

In other words, both Paul and Jesus referred to an acknowledgment of the Passover on this side of the cross; but neither of them

made reference to a continuation of the animal sacrifice. As I read the Ellen White statements in their context regarding Passover's termination, she was primarily referring to the sacrifice of the Passover lamb.

Passover Can Refer to Two Different Things

The Bible refers to the evening of the 14th day of Nisan (Abib) as the Passover time, but at other times the Bible refers only to the lamb itself as being the Passover.

Examples of the Lamb being called the Passover:

“Take you a lamb... and kill the Passover.” Ex. 12:21

“Thou shalt therefore sacrifice the Passover unto the Lord...” Deut. 16:2, KJV

“Thou mayest not sacrifice the Passover unto the Lord...” Deut. 16:5 KJV

**“Then they killed the Passover on the 14th”
2 Chron. 30:15 KJV**

“They ate the Passover.” Numbers 9:5, 10-11 KJV

They were not eating or killing a day, an evening, or a season. It was a lamb that was killed and eaten. Only the lamb is the Passover in the above scriptures.

In other words, sometimes the word “Passover” was referring to only the lamb, and in other scriptures it referred to the appointed time.

Mrs. White does the same thing in the following quote:

“As He (Christ) ate the Passover with His disciples... the national festival of the Jews was to pass away forever.” DA 652

To be consistent, it appears that she is referring to the eating of the lamb as “the national festival of the Jews that passed away. “The feasting (festival) on an unspotted lamb by the Jews was to pass away forever.

On the other hand, if she was referring to the time or the season she might be out of harmony with Jesus and Paul. As I studied her chapter regarding the passing of the Passover in Desire of Ages, the references to death and sacrifice are the prevalent theme in the context.

Chapter Five

Ceremonial Sabbaths?

I have heard the term “ceremonial Sabbaths” used by members of other churches as a put-down of the Seventh-Day Sabbath.

Actually I have found no such term used in any inspired writing. Why? Probably because there is no such phrase. It is like the comparing of oranges to apples. The apple being the “mo’ed,” the appointed time of the seventh day of creation week. On the other hand, the orange being the ceremony of rituals done on that day. You may wonder what rituals were done on the Seventh-day Sabbath? Several:

*So what do
“Ceremonial
Sabbaths”
have to do
with apples
and oranges?*

**“And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering.”
Numbers 28: 9, 10.**

The “ceremonial” part (the orange) is done away. But the mo’ed, the seventh day (the apple), remains forever.

“And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.”

Isaiah 66:23.

The “apples” will still be intact, only the “oranges” will be gone. The time is still holy, the sacrificing of animals is no more. The day is still holy, but the ceremonial types are removed.

An Ideal Time for Revival

In one New Testament experience, Paul was very upset because fornication, incest, and other sins were tolerated in the church. He used the festival of the Passover time as an occasion for the New Testament church members to clean up their act.

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Cor. 5:7,8.

One way of looking at the above text is that Christ, our Passover, was sacrificed once and for all, but the feast itself is to be continued--that is, continued in a church void of malice and wickedness, enjoying sincerity and truth.

In other words, be clean and holy like Christ. Remember, He is the objective of your service.

What did Paul mean “as ye are unleavened?” If he had taught them about the feast then they had removed all leaven from their homes. Thus they were “unleavened.” The problem was they had not yet removed the spiritual leaven of malice and wickedness from their hearts. In other words, they went through the ritual, but didn’t fully comprehend what it meant. The first is to be a reminder and encouragement to do the other.

Although Jesus bore our sins to the cross, His death did not give us an excuse to continue in sin. The Feast of Unleavened Bread can illustrate the putting away of sin, but it cannot compete with the work done for us at the cross. All have sinned and have come short of the glory of Christ.

Please read the following quote carefully:

“Since the whole ritual economy was symbolic of Christ,

it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to Death, they rejected all that gave significance to the temple and its services. Its sacredness had departed... From that day sacrificial offerings and the services connected with them [the ordinances of the altar] were meaningless.” (parentheses inserted) DA 165.

The now meaningless services of animal sacrificing are too elaborate to discuss here. Some of these priestly service rituals can be studied in Ezekiel 43:18-27. Suffice it to say:

“The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ.” FLB 106.

Daniel had prophesied that in the “midst” of the 70th week the “sacrifices and oblations” would cease. Daniel 9:27.

Different Locations

With the temple itself desolate (Matthew 23:38), and the gospel reaching around the entire globe, one can readily see why the apostle Paul felt free to keep the feasts at other locations. (See AA 390, 391; Acts 20:6).

The words of Jesus were taking on new meaning. Once He was asked whether we should worship at the temple in Jerusalem or some other place. He replied, we should **“worship in spirit and in truth.” John 4:19-24.**

Most people today who keep the feasts, admit openly that the yearly Passover ritual, with the sacrificing of a lamb, was done away with at the cross. They believe this ritual of sacrifice, as a “national festival of the Jews passed away forever,” but that a ritual just as important, is still in place. They also believe that its festival should be kept with unleavened bread and unleavened wine

They teach that the former festival, with its sacrifice at Jeru-

salem, was replaced with an international festival to be observed by all people in all lands.

The broken bread and the grape juice represent the same things as did the broken animal bodies and their spilled blood, mainly, the broken body and spilled blood of our Saviour. Please notice the following quote:

“Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin-offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national

*Aren't you glad
you don't have
to go to
Jerusalem
each year to
meet with God?*

festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.” DA 652.

Where the festival is kept is no longer an issue; however, the time for the festivals was established at creation [see chapter three]. Jesus also said that Passover, with the emblems of unleavened bread and grape juice, would be observed in all ages, including in the kingdom to come in the New Earth. See Luke 22:15-18.

In other words, the “oranges” (ceremonial laws) are done away forever, but the “apples” (appointed times) are sanctified to be with us forever. Speaking of forever, won't it be a thrill to enjoy these wonderful feasts with our Saviour face to face?

Several things are noted in the above statement taken from the Desire of Ages. One festival, the animal sacrifice, was replaced with the broken bread and wine. There are “two great festivals” mentioned.

Therefore, we do have a festival to observe, and we can observe it in any land.

The former festival pointed like a shadow forward toward the cross. The later festival points like a shadow back to the cross. One festival had a sacrifice, the other has the ordinance of the Lord's supper. Since they represent the same tokens of God's great gift, I am not surprised that Jesus referred to them both as "Passover."

Question: When Ellen White wrote of the types and ceremonies that for four thousand years pointed to Christ's death, was she referring just to the ceremonial sacrificing of animal types that pointed to their antitype fulfilled on the cross, or was she referring to the feast days as well? If she was also referring to the feast days and their scheduled calendar dates, then we who believe in the feast day date of October 22nd, 1844, have a real problem. October 22nd, 1844 would immediately lose validity. If actually nailed as a dead issue to the cross, what right did we have to resurrect it in 1844?

We would also have a problem with Pentecost being observed by the apostles and honored by the Spirit of God on the third month this side of the cross. If the day had been nailed to the cross, why did both God and the apostles give it honor fifty-two days after Passover?

On the other hand, if Ellen White believed that the ritualistic services of the animal sacrifices were done away with at the cross, then all writers are in harmony. Ellen White did often state that the sacrificial system was what was done away with at the cross.

"In the last Passover our Lord observed with His disciples, He instituted the Lord's supper in place of the Passover, to be observed in memory of His death. No longer had they need of the Passover, for He, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. Type met antitype in the death of Christ." Lift Him Up 31.

Clearly, she was writing of the lamb's sacrifice both typical and antitypical.

Continuity of Passover

Before, during, and after Christ's life on earth

1. Probation closed for the Egyptian nation at Passover centuries before Christ's birth. (Ex. 12).
2. The Jewish temple was cleansed by Jesus at Passover. (John 2:13-16).
3. The destruction of Jerusalem began on Passover in A.D. 70, about forty years after Calvary. See GC p. 31.

In the above three references we see important events happening at Passover time *before* Jesus' day, *during* Jesus' day, and, according to Ellen White, *after* Jesus' day.

Perhaps two more very important Passovers should be mentioned. Our Lord died on the most important of all Passovers, and the other would be the most exciting Passover feast of the future, promised by our Lord in Luke 22:15, 16.

Note: The feasts of Passover and Unleavened Bread are merged into one. Passover begins on the evening of the 14th and the feast of Unleavened Bread begins on the evening of the 15th day of the first month and lasts for seven days--hence eight consecutive days. Ellen White also blends the two feasts into one:

“At Philippi Paul tarried to keep the Passover. Only Luke remained with him... and he enjoyed a peaceful and happy visit with them during the eight days of the feast.”

Life Sketches from the Life of Paul, 196.

Chapter Six

New Testament References

Let's explore several more references to the feast-day statutes associated with the apostles in the New Testament:

“Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.”

Acts 12:1-2.

Note: In teaching the truth about the Sabbath, Adventist evangelists have for years quoted Acts 13:14 showing that the Holy Spirit sent from God was still calling the 7th-Day Sabbath by its right name. Here, in Acts 12, the Spirit is still calling the Feast of Unleavened Bread by its right name as well. Perhaps we should be more consistent.

“And when the day of Pentecost was fully come, they were all with one accord in one place.” Acts 2:1.

Evidently Jesus had not told them to discontinue observing Pentecost. (Pentecost is also called the “Feast of Weeks.”)

The Feast of Pentecost was one of the three feasts each year that the males of Israel were to present themselves before the Lord. The apostles continued this practice. Notice the next three additional scriptures:

“But bade them farewell, saying I must by all means keep this feast that cometh in Jerusalem: But I will return again unto you, if God will. And he sailed from Ephesus.”

Acts 18:21.

“For Paul had determined to sail by Ephesus, because he

would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost:
Acts 20:16 KJV

“But I will tarry at Ephesus until Pentecost.”

1 Cor. 16:8.

It is true that:

“Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices; for he recognized that the perfect and final offering had been made in the death of the Son of God... The sacrifices of God are a broken spirit.” Sketches From the Life of Paul 105 3SP 411.

Paul did not bind himself to the ceremonies (the oranges) and neither should we. But it is also clear that God's mo'eds, His appointed times, (the apples) were still prevalent during Paul's ministry.

Yom Kippur: Day of Atonement

“Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them.” Acts 27:9.

Note: The “fast already past” was the Day of Atonement according to the SDA Bible Commentary, Vol. 6, p. 445, and also according to Scripture in Leviticus 16:29-34; 23:26-32. They were to “afflict their souls” on that day. The humbling (or afflicting) of souls is related to fasting. See Psalms 35:13.

Clearly the annual Sabbaths were not only mentioned but enjoyed by the apostles. In Acts 15:19-21 the Gentiles were reminded by the New Testament church officers to teach those statutes which would be a necessary culture shock to the new Gentile converts, namely the statutes regarding idolatry, fornication, the eating of strangled meats (leaving the blood in the meat for flavor) and the outright eating of

blood. Then the apostles to the Gentiles were reminded that the rest of the law could be absorbed by the Gentile converts, as the law of Moses would be read in the churches every Sabbath from then on. See Acts 15:21.

The annual Sabbaths were taught from then on, at least until the Council of Nicea in A.D. 325. At that council, not only did the Seventh-Day Sabbath receive a deadly blow, but, according to the well-known church historian Eusebius, the annual Sabbaths were also a part of the controversy and received the same blow.

After naming several apostles, including John the Revelator, which he refers to as “luminaries,” and other first century martyrs who had kept the law, Eusebius quotes Polycrates who stood up in defense of the feasts:

“All of these kept the fourteenth day of the month as the beginning of the Paschal Festival, in accordance with the Gospel, not deviating the least, but following in the rule of faith. Last of all I too, Polycrates, the least of you all, act according to the tradition of my family, some members of which I have actually followed; for seven of them were bishops and I am the eighth, and my family have always kept the day when the people put away the leaven. So I, my friends, after spending sixty-five years in the Lord’s service and conversing with Christians from all parts of the world, and going carefully through all Holy Scripture, am not scared of threats. Better people than I have said: ‘We must obey God rather than men.’”
The History of the Church. Eusebius, p. 231.

*Did the first century
Christians follow in
the footsteps of Christ
and the apostles?
Yes, they did!*

In Merwin H. Abbott’s book entitled Paul the Sabbath Keeper?, the following observations regarding the above quotation can be made:

“According to the historical record by Eusebius, Polycrates states that significant ‘luminaries’ practiced observance of the fourteenth of Nisan ‘in accordance with the Gospel,’ and that

after ‘going carefully through all Holy Scripture, God was to be obeyed rather than men.’” Paul the Sabbath Keeper, p. 24-39.

Clearly the first century believers kept the same days as did Jesus and the apostles.

Feast of Tabernacles

At this time I have not found a reference to the Feast of Tabernacles by the apostles, so why do I include it? For two reasons:

First, the gospels show our Lord observing the Feast of Tabernacles in His day. He is always our best example. In the judgment His people will have proven wise to have followed in His footsteps. He did nothing wrong; He made no mistakes.

*Christ is
our best
example in
everything.*

“For even hereunto were ye called: Because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin...” 1 Peter 2:21-22.

To follow in the footsteps of Jesus is one of our greatest honors. He did attend the feast. John 7: 2, 14.

Second, Zechariah prophesied that the Feast of Tabernacles would be honored at a time when **“the Lord shall be king over all the earth.” Zech. 14:9.**

Then, in the same context, Zechariah also declares that the Feast of Tabernacles will be kept after that momentous time when Jesus’ feet **“shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley... And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King,**

the Lord of hosts, and to keep the feasts of tabernacles.”

Zech 14:4, 16

Adventists have always applied these contextual events after the Millennium.

Another group of scholars suggest Zechariah chapter 14 will follow the close of final probation and occur before the actual Second Coming. Though I believe they are wrong, at least they do apply the feast to the future. Still others, in spite of its context, say Zechariah chapter 14 has no future application at all. My suggestion is that the reader will prayerfully read Zechariah chapter 14.

Special Note: The primary objection to applying Zechariah chapter 14 to the period between the resurrection of the wicked and their final fiery reward is the necessary amount of time needed. Would there be enough time for the events described in Zechariah to take place?

The Word of God and the Spirit of Prophecy both show plenty of time. Ellen White tells us that the skillful artisans among the wicked will have time to construct implements of war. She states:

“They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artisans construct implements of war...” GC 664; Maranatha 338.

Military leaders must teach men the art of fighting in order to **“marshal them into companies and divisions. At last the order to advance is given.” GC 664.**

The final generation of the lost understood nuclear weaponry prior to their death. Resurrected in the second resurrection, they must be confident of better weapons than they had before, and they must build factories to produce them. On this devastated planet they will have to start from scratch.

Years ago when this author was studying the doctrines of Adventism, preparatory to his baptism, he asked his mentor, Elder

Milton H. St. John, a very direct question. “How long will Satan and the wicked people on the earth live from the time of their resurrection to the time of their death by fire?” In other words, would they have time to build weapons, or homes, or allow a lost youth any time for life?

The answer Elder St. John gave came from Isaiah chapter 65. In that chapter we first find the saints in the city of the New Jerusalem. Next we find the accursed, including the accursed youth suddenly dying at one hundred years of age. After this tragic loss of life, the third event describes the righteous leaving their city dwelling, taking possession of a recreated landscape, building their country homes and planting crops on the earth made new. See Isaiah 65:18-21. Yes, there will be plenty of time for the events of Zechariah chapter fourteen.

Chapter Seven

Feast of Tabernacles

“Well would it be for the people of God at the present time to have a Feast of Tabernacles--a joyous commemoration of the blessings of God to them.” PP 540, 541

Actually, she goes on to list the benefits we would receive should we keep this feast:

- A. We would become more grateful to God.
- B. We would become strengthened and encouraged.
- C. Our hearts would be enlightened with a sanctifying influence.

Elsewhere, the Spirit of Prophecy mentions the Feast of Tabernacles in connection with a camp meeting (Bible Echo 12/8/1893). However, in that quote she compares the camp meeting to the Feast of Tabernacles rather than calling the camp meeting a Feast of Tabernacles. Then too, of the sixty-four references made by Ellen White to this feast, sixty-two of them have no mention of camp meetings at all; in fact most of them make direct reference to the feast as observed in the Jewish economy. In other words, when Ellen White referred to the Feast of Tabernacles regarding a December camp meeting in Australia she did not also mean a December camp meeting when she wrote the above quote in *Patriarchs and Prophets*. In fact, the *Patriarchs and Prophets*' quote refers only to the feast as observed in the Jewish economy.

A question that comes to mind is this: Why did God impress her to use the term “Feast of Tabernacles” at all? Remember, many of the things given to the prophets were to be revealed at a later age. Oft repeated mentions of this feast by Ellen White may finally be coming of age.

Was the Feast of Tabernacles only typical of things in the past and therefore nailed to the cross? Not so. Its shadow points the strongest towards the future. In order to do that its shadow must still remain. We shall soon see that its future application is even more awesomely typical than its past application.

“The feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather

*When will the
wicked be destroyed?
After the Millennium!
But when after the
Millennium?*

the wheat into His garner. At that time the wicked will all be destroyed. They will become ‘as though they had not been.’ Obadiah 16.” PP 541.

At what time? At the appointed time of the Feast of Tabernacles, according to Patriarchs and Prophets p. 541. Then when, ac-

cording to Ellen White, will the final destruction of the wicked take place? *During the Feast of Tabernacles!*

Don’t let anyone convince you that the Feast of Tabernacles was fulfilled. It most certainly was not. Its shadow reaches forward just as surely as it reached backward. Knowing its shadow is still with us makes following in the footsteps of Jesus good counsel.

Christ attended the Feast of Tabernacles as recorded in the following: DA 447-475, 485; MH 86-89; PP 412; and John 7:1-53.

Every Seventh Year:

According to Ellen White, once every seven years, during the Feast of Tabernacles, the book of the law was to be read:

“The writings of Moses were taught by Joshua to all Is-

rael... This was in harmony with the express command of Jehovah providing for a public rehearsal of the words of the book of the law every seven years, during the Feast of Tabernacles... Had this counsel been heeded through the centuries that followed, how different would have been Israel's history." PK 465.

Perhaps it is some of these truths that the Spirit of God had in mind when Ellen White was influenced to write:

"There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines." (emphasis mine) That I May Know Him I14, 1888 Materials 333, HP 136; 8T 322.

Three Unanswered Questions

1. What are the Bible truths not yet suspected in her day?
2. Where is the additional information regarding the oracles of God?
3. What new truths should we have regarding
 - a) privilege,
 - b) duty, and
 - c) obedience?

These three items are very serious to the child of God who holds loyalty in high regard! What new light should we be so fortunate to receive? What could it be that Ellen White promises will better establish us in right doctrines? Is not this what we want?

Whatever these things are, Ellen White assures us they should be coming to the knowledge of God's people. She is also abundantly clear they have nothing to do with the sacrificing of animals.

"The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with

its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ ‘took... out of the way, nailing it to His cross.’” PP 365.

In context, it was the ordinances of the priesthood regarding how, when, and what to sacrifice, as well as the sacrificing itself that were to cease. These are the things that made up the “ceremonial system” according to the reference.

Chapter Eight

Sabbaths and Their Shadows

Note: It appears that the Levitical Priesthood and the animal sacrifices were nailed to the cross. But what about the annual Sabbaths?

Certainly they were not nailed to His cross, otherwise the saying of Jesus, who promised to observe the Passover with us in heaven (Luke 22:15-16), and the actions of Paul, who observed the Passover with his converts (AA 390-391), the set time of the Feast of Tabernacles for the destruction of the wicked after the millennium (Zech. 14:16) as well as our own emphasis on the Day of Atonement, October 22nd, 1844, would have no meaning.

The Best Example

“Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship.” BE, October 31, 1898. This quote is saying that Jesus never observed the ceremonial law.

However, Jesus did observe the feasts as seen in the following quotes. **“Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem.” DA 75.** Later in His life **“Jesus traveled up and down the breadth of the land, giving his invitation to the feast. When the sun illuminated the landscape, Jesus said to the vast throng: ‘I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life,’ He took the opportunity of presenting himself to the people during the feast-days, when they gathered at Jerusalem.” Advent Re-**

view & Sabbath Herald, July 7, 1896. See John chapter 7 for the Bible's exposition on Jesus' observance of the Feast of Tabernacles. Since Jesus never observed the ceremonial law, but He did observe the feasts, this means that Jesus did not consider the feasts to be part of the ceremonial law. Also since there are only two laws, moral and ceremonial, this means that Jesus considered the feasts to be part of the moral law.

The following quote shows that there are only two laws. **"There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in His death. The other is the law of Jehovah, and is as abiding and changeless as His eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given His life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ."** (Emphasis added) *Signs of the Times*, July 29, 1886.

1st Peter 2:21 states that Jesus is our Example in all things. Is it not still true that no one will have a problem in the judgment who can honestly say, "I did what Jesus did?" Should we not also follow the example of the apostles? Who can proclaim that the Feast of Pentecost was nailed to the cross? The Feast of Pentecost did meet one fulfillment on the third month after Christ's death when the early rain fell. It could well be that the latter rain will also fall again at the appointed time of Pentecost, and fall on those who are gathered to worship on that day as did the apostles two thousand years ago.

The apostle Paul also recognized that the ceremonial law of sacrifice were superimposed over the feasts of Israel, and therefore recognized that the passing away of the ceremonial law did not eliminate the feast days over which they had been superimposed. As an example in the book "Acts of the Apostles," pages 390 and 391 Ellen White first tells how it angered certain individuals because Paul

was teaching that the Jews were now released from observing the Ceremonial law, and yet in the very next paragraph she clearly reports that he was continuing to observe the feast days with his converts.

An Interesting Statement:

“Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s Word in their native purity.” RH Aug. 17, 1897; FE 473; 1888 Materials 1651

We are close to the great consummation. Surely we should be seeing some of these “great truths” that have lain unheeded and unseen since the day of Pentecost.

If these truths have been unheeded since Pentecost, then these truths must have been heeded at Pentecost. So what did the disciples heed at Pentecost that we are not heeding? Certainly the “mo’ed” of Pentecost itself is one of them.

It would be most exciting if the Spirit of our Elohim fell on the 144,000 on the same day that it fell on their prototypes two thousand years ago.

*Will God
begin Pen-
tecost on
Pentecost
again?*

Seven Shadows of Things to Come

Before looking at Colossians chapter two, we would do well to notice seven shadows that “are” and that still represent “things to come.”

1. THE SEVENTH-DAY SABBATH POINTS TO THE SEVENTH MILLENNIAL SABBATH:

For we which have believed do (present tense) enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his

works. *And in this place again*, if they shall enter into my (eternal) rest.” (parenthesis/emphasis mine) Hebrews 4:3-5.

“For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.” Hebrews 4:10, 11

“We think that God chose the period of six days such as are known to man for the work of creation in order to represent to man that in six days of 1000 years each, days such as are known to God, He would accomplish the period assigned to man before the Judgment.” (II Pet. 3:7,8.).

“That the great week of 7000 years was indicated by the first week of time has been the judgment of many of the wisest and best of men for the period of more than two thousand years.” (*Review & Herald*, August 21, 1883, as quoted in *Even at the Door*, p. 243, by G. Edward Reid).

2. THE NEW MOONS also point to a future fulfillment:

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.” Isaiah 66:23.

3. TABERNACLES also points to a future fulfillment:

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.” Zech 14:16.

4. PASSOVER also points to a future fulfillment:

“And He said unto them, with desire I have desired to eat this Passover with you before I suffer: for I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God.” Luke 22:15-16.

5. JUBILEE also point to a future fulfillment:

“And at that time shall Michael stand up... and thy people shall be delivered, every one that shall be found written in the book... And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” Dan. 12:1,3.

“The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah... at the end of every sentence the saints shouted, ‘Glory! Hallelujah!’ Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai... Then commenced the jubilee, when the land should rest.” EW 285-286; LDE 272-273.

6. PENTECOST also points to a future fulfillment:

“And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” Joel 2:28.

7. ATONEMENT also points to a future fulfillment:

Adventists realized that this feast reached forward to A.D. 1844. Our Lord will be consistent if He begins the judgment of the living at the same time, that is on the Day of Atonement. Regardless, it is clear that we do not believe that this appointed time was nailed to the cross.

So what is exciting?

“In like manner the types (feasts) which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.” (parentheses inserted) GC 399, 400

The question is: How will the saints that keep His commandments recognize such events if they do not even know when the times (feasts) pointed out in the symbolic service take place? Another ques-

tion: Will the saints that continue to forever ignore the mo'eds really be keeping all the commandments of God?

The word mo'ed is translated in various ways. "Appointed times" or "feasts" are often used. Other translations of the word include "congregation" and "assembly." However, these definitions are all related. In other words an assembly of people were to gather as a congregation at the appointed time for a spiritual feast. In Leviticus chapter 23 the word mo'ed is translated multiple times simply as "feast."

Where in the Bible do we find this word that is translated "feast" translated into some other word? There are two places that may prove meaningful to those who believe that the spiritual part of the battle of Armageddon will involve God's Sabbath.

The first is found in Revelation 16:16 where we find the word "Armageddon." The word "HAR" in Hebrew translates to "MOUNTAIN" (See Strong's #2022). According to the SDA Bible Commentary, vol. 7, p. 846, the word "MEGEDDON" is from the word "mo'ed." Could it be that the spiritual issue in the battle is over the mountain of God's feasts? Is not His primary feast the Sabbath (Lev. 23:1-3).

Another place in the Bible that we find this word "feast" translated into some other word is in Isaiah 14:13-14. Speaking of Lucifer the Bible says, **"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the *mount of the congregation* in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High."** (emphasis mine) "Har" being "mountain" (Strong's 2022), "mo'ed" in this text being interpreted "congregation" (Strong's #4150).

What does this imply to the Seventh-Day Adventist? That Satan would replace God's mountain of feasts with his own, Sunday being but one example.

However, earlier in this book I quoted a writer's explanation of Ellen White's statement regarding "the Sabbath more fully" being presented during the time of trouble. Using Ellen White quotes he showed that the "Sabbath more fully" may well include the other seven yearly Sabbaths. In this case we have a bigger mountain. A mountain with a bright side and also a dark side. Remember Daniel 7:25?

"He shall speak against the Most High thinking to change the feast days (plural) and the law!" (parentheses inserted). Daniel 7:25 New American Bible.

"He will try to change their religious laws and festivals (plural) and God's people will be under his power for three and one half years." (parentheses inserted). Daniel 7:25 Good News Bible.

Many of today's holidays and festivals stem from pagan, and sometimes occultic, backgrounds. Truly the festivals given by God have been replaced. The part of the Elijah message that says "remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments" (Malachi 4:4) has not been remembered but forgotten. Strange holidays, now commonly accepted, have replaced God's statute days in the lives and activities of the innocent.

With greater knowledge comes greater responsibility. This greater knowledge can then transform into greater expressions of loyalty.

Mount of Feasts

Yahweh		Lord?	
Sabbath		Sunday	
Tabernacles		Christmas	
Day of Atonement		Valentine's Day	
Trumpets	MO'ED MOUNTAIN	Lent	
Pentecost		All Saints Day (Halloween)	
Unleavened Bread/Passover		Easter	

Supplemental Notes:

Lent: The 40 days' celebration was observed by the Yezdis, (Pagan devil worshipers of Koordistan) who inherited this holiday from the Babylonians. Too Long in the Sun p. 121.

Easter: The egg became one of the symbols of Astarte or Easter. See the occult meaning of this mystic egg of Astarte in: The Two Babylons p. 109.

Halloween: Celtic festival, ancient fire festival. The practice of divination and its association with the dead. It was the only day in which the help of the devil was invoked. Ency. Brit. 1976 edition p. 15.

Saint Valentine's Day: Commemoration of patron Catholic priest at Rome in the seventh century. Later adopted as patron saint of

lovers. Ency Am. p. 859.

Christmas: At Rome a pagan festival of the nativity of “sol invictus” was introduced by the Emperor Aurelian on the 25th of December. “The Church, unable to stamp out this popular festival, spiritualized it.” Chambers Ency. 1970 edition, page 538.

Sunday: The day of the sun was considered by Mithraists a sacred day of rest. Sunday observance is of pagan origin. Too Long in the Sun p. 70.

Many books and Encyclopedias contain information on these and other of today’s holidays and their roots. Babylon means confusion. Babylon has many more feast days than are listed on the above mountain. God only has a few special days. Satan not only replaced them, but has confused the issue by adding many more religious days from paganism.

In addition to Encyclopedias, two books easily available are: The Two Babylons, by Alexander Hislop, Loizeaux Brothers, Neptune, New Jersey; Too Long in the Sun by Richard Rives, Partakers Publishing Charlotte, NC.

Chapter Nine

Colossians Chapter Two

Let us take a look at Colossians chapter two. Different versions say different things. Integrity demands that we look at several of them:

Colossians 2: Jewish New Testament

Jewish New Testament Publications

78 Manahat

96901 Jerusalem, Israel Verses 8-17:

Watch out, so that no one will take you captive by means of philosophy and empty deceit, following human traditions which accords with the elemental spirits of the world but does not accord with the Messiah. You were dead because of your sins, that is, because of your 'foreskin', your old nature. But God made you alive with the Messiah by forgiving you all your sin. He wiped away the bill of charges against us. Because of the regulations, it stood as a testimony against us; but he removed it by nailing it to the execution stake. Stripping the rulers and authorities of their power he made a public spectacle of them triumphing over them by means of the stake. So don't let any one pass judgment of you in connection with eating and drinking, or in regard to a Jewish festival or Rosh-Chodesh or Shabbath. These are a shadow of things that are coming, but the body is of Christ."

Note: In the above text the civil powers could still judge for murder, stealing, etc., but were stripped of their power to judge regarding festivals, Rosh-Chodesh (new moon), and the Shabbat. Do not let anyone, no matter who he is, or what his position on earth, judge you in these matters.

"God shall judge His people." Hebrews 10:30.

Note: The shadows are not eliminated, in fact, this version says they “are” (present tense), and that all of these shadows have yet a future fulfillment.

Colossians 2: Holy Bible, from the ancient Eastern text
From the Aramaic of the Peshitta
Harper, San Francisco.

History: From the Aramaic came the Textus Receptus. From the Textus Receptus came the King James Version.

Verses 16, 17

“Let no man therefore create a disturbance among you about eating and drinking, or about the division of the feast days, the beginning of the months and the day of the Sabbath. These are shadows of things to come; but the main objective is Christ.”

(Do not keep the feasts just for the sake of keeping them. Remember, the main objective is Christ!)

Rather than eliminating the feast days, eating and drinking, the new moons or the 7th-Day Sabbath, the apostle Paul says not to let any man create a disturbance regarding them. It appears that there was a problem over being disturbed for observing the feast days, rather than whether or not they should be kept.

Once again, this version states that the feast days still “are” and that they do indeed “have” a future fulfillment, which means that they were not nailed to the cross. Modern versions change the tense to read these things “were” shadows of things to come. But the King James Version, and going back a little further to the Geneva, or even back to the Douay version, the texts read that these things still “are” shadows of things to come.

Recall that Ellen White refers to several things as “types,” such

as the Old Testament sacrificial system and priesthood (see PP 365). In the context of the next paragraph she also includes Passover, which takes place on the fourteenth of Nisan; the Wavesheaf, which takes place on the sixteenth of Nisan; and the Day of Atonement, which takes place on the tenth day of Tishri, as types. Referring to these special days as types she stressed that they point *forward* to things that are *yet to come* in the final events of earth's history.

*Want to be alert
to the timing of
last day events?*

“In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.” GC 399, 400.

Question: Can you name the types?

If these types are to be fulfilled in our day, should we not know their names and their times as pointed out in their symbolic services? Otherwise, why would she so clearly have told us that it must be so?

Colossians 2: New American Standard, Verses 14-16:

“Having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He had taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day.”

If people, friends, relatives, church members, priests, preachers, civil rulers, or anyone else judge you for keeping any of God's ways, just remember, in God's court, they have no such right. Let your authority rest in the example of Christ and your supreme ruler be God alone.

No more animal sacrificing on Sabbath

Some are wondering if God's 144,000 might keep the annual Sabbaths mentioned in Leviticus just like we keep the Seventh-Day Sabbath. Would the 144,000 honor the days but rightly ignore the sacrificing of animals that was originally prescribed for those days?

The original observance of the Seventh-Day Sabbath did also involve the sacrificing of animals (see 1 Chron. 23:31; 2 Chron. 2:4; 2 Chron. 8:13; 2 Chron. 31:3; Neh. 10:33; Eze. 45:17).

*Sacrifices
were
offered on
the 7th-
day
Sabbath*

Example:

“And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts by number, according to the order commanded unto them, continually before the Lord.” 1 Chron. 23:31.

Colossians 2:14 in the New American Standard version text spoke of a certificate of debt being nailed to the cross. The Feast of Pentecost could hardly be considered a “certificate of our debt.”. On the other hand, Pentecost is most certainly a “*shadow of things to come!*” Joel 2:28 refers to the final fulfillment of Pentecost just before the second coming of Christ.

In the above text the festivals, new moons, or the holy Sabbaths were not nailed to the cross; rather a certain “certificate of debt” was nailed to the cross. That certificate of debt carried the death penalty!

Verse 17 says: “Things which are a mere shadow of what is to come: but the substance belongs to Christ.”

Note: Also the “are” is again used as a present tense word, as well as the promise of a future fulfillment “to come.”

Colossians 2: New Revised Standard Version:

“Erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it. Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or Sabbaths. These are only a shadow of what is to come...”

Picture three things: the law of God, the sinner, and the record of transgressions demanding death. Only one of these three can be nailed to the cross. The word “it” is singular. “Nailing it to His cross.”

Noticable events in this version:

1. A record with legal demands was nailed to the cross.
2. Matters of food and drink, festivals, new moons, and Sabbaths still “are,” and are also a shadow of what is to come.
3. We are not to be judged regarding the things that still “are.”

Once again, the prophet Daniel, in writing about what would be eliminated by the death of Jesus, recorded only that the “sacrifices and oblations” were to cease at the death of Christ (Daniel 9:27). Perhaps Daniel was given the whole truth. In other words, nothing else ceased at the cross beyond what he was told--namely the sacrifice and oblation. We all understand the sacrifice of Jesus, but what was an oblation?

OBLATION: “The act of offering something to a deity.” American Heritage College Dictionary, 3rd Ed. 1993.

OBLATION: Cereal offerings; Sacrifices and offerings- 8BC 807. See Numbers chapter 28 for oil and wine.

Jesus offered Himself a sacrifice as a propitiation for our sins, praise God! This is the truth that culminated at the cross. He offered Himself willingly, and His sacrifice was sufficient.

We might be wise, if like Daniel, we do not clutter up this most

holy and eternal truth by nailing additional items to the cross. We may be wise if we do not clutter the cross at all. Let the truth that is obviously there take the full rays of light. Let Him and His magnanimous gift, His sacrificial offering, be the central and only theme.

Two Opposing Translations

In all fairness, two translations make it appear that the festivals, etc., were nailed to the cross: Namely the NIV and the Paraphrased Living Bible. Notice how the Living Bible presents an opposite teaching to all the above translations. The author of the Paraphrased Living Bible nails all Ten Commandments, the Seventh-Day Sabbath, and the feast days to the cross:

Colossians 2, Living Bible,
Paraphrased, Verses 14-17:

*Surprised? Not
all Bibles read the
same! Write for a
listing of
word and thought
changes among
translations.*

“And blotted out the charges proved against you, the list of His commandments which you had not obeyed. He took this list of sin and destroyed it by nailing it to Christ’s cross. In this way God took away Satan’s power to accuse you of sin, and God openly displayed to the whole world Christ’s triumph at the cross where your sins were all taken away. So don’t let anyone criticize you for what you drink or for not celebrating Jewish holidays and feasts or new moon ceremonies or Sabbaths. For these were only temporary rules that ended when Christ came. They were only shadows of the real thing--of Christ Himself.”

What about the NIV? We know that sin is the transgression of the law (1 John 3:4). The NIV takes the list of commandments that define sin and nails it carte blanche to Christ’s cross. The NIV then explains that since this list is all taken away Satan has nothing on which to base his accusations. The NIV includes in its list of things taken away (1) the Jewish holidays and feasts, (2) new moon ceremonies, and (3) the Sabbaths.

The “Sabbaths” refer to the Seventh-Day Sabbaths in the NIV since the Jewish holidays and feasts were referred to in a category of their own. See (1) above. The NIV declares all three items to be temporary rules that ended when Christ came. I should think all Sabbath keepers today would have a problem with the NIV in this case.

Principalities and Powers

Before reading these Colossians texts from the King James Version, it will prove advantageous to know who are the “principalities and powers” trying to judge God’s people. The SDA Bible Commentary explains:

“These terms may refer to earthly rulers (Luke 12:11; Titus 3:1) or to supernatural beings... In reality Christ did triumph in a special sense over Satan and his angels.”
7 BC 204.

In other literature the “powers” are explained to be the false Jewish leaders trying to destroy faith in Jesus, and the “principalities” were the Roman civil magistrates such as governors, etc. At any rate, the principalities and powers are the enemies in the following passages: Let no man, regardless of his position as a principality or power, judge you in regard to your religious beliefs.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily.

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

“Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the

sabbath *days*: which are a shadow of things to come; but the body is of Christ.” Col. 2:8, 13-17

Picture the judgment. See the written record of a person’s sins. See the person. Now look at the law. Two things will remain, the forgiven sinner and the law of God. One thing will be eliminated, the written record, the “bill of charges.”

Two Things Changed

In addition to the written record in the judgment, the Bible points out that circumcision and sacrifices have passed away, but even they have their counterparts beyond the cross.

“Neither is that circumcision, which is outward in the flesh... circumcision is that of the heart, in the spirit.”

Romans 2:28-29.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5.

*There are New
Testament
extensions of
circumcision
and
sacrifice!*

Benefits

Actually, we have benefited for many years by the observance of some of God’s statutes. Tithing (Numbers 18:19-24) has proven to be a tremendously rewarding statute for all. Abstaining from fermented wine or strong drink (Leviticus 10:9) has saved our families untold expense and misery. The exclusion of unclean meats from our diet (Leviticus 10:10) has saved us from many diseases. Not eating fat or blood (Leviticus 3:17) has also given us many health benefits.

What might it do for our immune system to do without yeast

fermenting food in our bodies for seven consecutive days once each year, to permanently exclude all blood and fat of animals, and have fifty-nine days of rest per year rather than just fifty-two?

***Many
shadows
still remain***

So, what about Sabbaths and shadows? It is true that the Spirit of Prophecy writes of “shadows” that are now passed away, but does she mean all shadows? No. In Hebrews chapter 4, the Seventh-Day Sabbath points forward to the final rest in Heaven, and no doubt to the Sabbaths we will enjoy in the new earth. Then again, the Christian home is to be a shadow of what it will be like in Heaven. Paul speaks of the new moons as shadows of things to come. There are many shadows that remain.

Chapter Ten

Dating the Festivals

Many people want to know when the feasts occur on today's calendar. One author, who has studied these things much longer than I, states that even the present Hebrew nation does not know the correct dates. He writes:

"The Jews are well aware of their error. They knew about it before we did. They are in fact waiting for a new Sanhedrin to correct their calendar; to bring the Passover and the Feast of Tabernacles back to their divinely appointed positions..."
David Looghran-Stewarton Bible School - 1 Ailsa Rd. - Irvine, Scotland.

Adventists, who believe in the gift of prophecy given to this church, and the dating of 1844 by William Miller and his associates, have an interesting method for determining the dates of God's appointed times.

"Anciently, the year did not commence in midwinter, as now, but at the first new moon after the vernal equinox."
SOP vol. 4, p. 497; GC, 1888 ed, p. 681.

To apply modern dates to these occasions is quite simple. Everyone knows the time of the vernal equinox, March 21, when the day and night are the same length once each spring. Count fourteen days from the first new moon after the vernal equinox and you

have the date for Passover. Add one day (day fifteen) and you have

*So, how do we
know the exact
"time pointed out
in the symbolic
service?"
Here's how.*

the first day for the Feast of Unleavened Bread which lasts seven days. Ellen White states:

“On the fourteenth day of the month, at even, the Passover was celebrated... The Passover was followed by the seven days’ feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, (day 16) the day of the Resurrection, the first fruits of the year’s harvest were presented before God.... Fifty days from the offering of first fruits, came the Pentecost...” (parentheses inserted) PP 539-540.

One can see that the Wave Sheaf (first fruits) is celebrated on the second day of the Feast of Unleavened Bread. Pentecost comes fifty days later.

The Feast of Trumpets is on the first day of the seventh month (seven new moons after the vernal equinox). The Day of Atonement is on the tenth day of the seventh month. The Feast of Tabernacles begins on the 15th day of the seventh month and lasts for seven days. An eighth day was added on as a sabbath at the end of the feast.

Seven Sabbaths in addition to the weekly Sabbaths were enjoyed each year: The first and last day of Unleavened Bread, Pentecost, Trumpets, Atonement, and the first and eighth day of Tabernacles.

Does it make any difference on which day we keep the Sabbath? Yes, it does. Does it matter on which day we show up for any appointment with the Creator God? Of course. Do we need to be watching for final events? Yes, and fortunately we have been told that some of the more important final events will happen on the very appointed times we have been studying.

Many of us believe in the importance of the Sabbath to the remnant church, and we reverence that command that begins with the word “remember.” We also treasure the Elijah message as an

important part of our heritage. It also begins with the same word:

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (emphasis mine) Malachi 4:4-6.

The statutes are filled with admonitions regarding divinely established guards for safe, proper, beautiful, and long-lasting family relations.

Ellen White and the Holy Scripture remove any question that the Elijah message will contain the statutes, and those who give the Elijah message will be translated. Notice her comment:

“That God who reads the hearts of everyone, will bring to light hidden things of darkness where they were often least suspected, that stumbling blocks which have hindered the progress of truth may be removed, and God have a clean and holy people to declare His statutes and judgments.

“The Captain of our salvation leads His people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led...” (emphasis added) IT 333.

*Want to be
clean and holy?
Me too!
So what shall
we declare?*

There is no question that the 144,000 will not perish from a lack of knowledge (Hosea 4:6). They will be alert to the times. That the specific times in the Jewish economy point to certain last day events is known (GC 399, 400). Over and over the Bible instructs us to “watch” that we might not be caught unaware. The question is, when

it comes to the times in the Jewish economy, who is watching? Who among us is taught enough about the times in the Jewish economy to know what to watch for? Surely the 144,000 will be watching the recorded times as well as knowing every commandment available as a safeguard from sin.

“The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God.” RH 12/18/1894.

*The 144,000
will teach
what
the apostles
taught.*

Paul’s use of authority was powerful in his letter to the Corinthian church. As a Pharisee he knew the statutes very well and used them to instruct the church.

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife.”

1 Cor. 5:1.

He was right in his judgment. The statute given by God to His church reads, **“Cursed be he that lieth with his father’s wife.” Deuteronomy 27:20.**

Later, in 1 Corinthians 6:9, 10, Paul says the homosexual, along with other non-repentant sinners, will miss the kingdom of God. Today some students of Scripture are questioning his authority to pronounce such strong judgment. They argue no such authority for Paul, but claim he is speaking his own convictions in accordance with the prevailing culture of Judaism.

Actually, Paul opposed certain Jews when they went against

the revealed word of God, but he never pitted Christ against the word of God. God's word recorded in the statutes was clear to the apostle. Notice His word:

“If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination.”

Lev. 20:13.

Since the Ten Commandments only mention the sexual sin of adultery, and say nothing of homosexuality, it is falsely claimed by some that Paul was speaking his own opinion. *They are wrong*. Paul knew the Spirit of God to echo the same truth as God spoke in the above statute. Friends, the Spirit of God would not alter God's commands.

The statutes express the Ten Commandments more fully so the child of God will be “thoroughly furnished unto all good works.” Mrs. White writes, “We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God.” God is right, Paul is right, and she is right.

The apostle James also acknowledges that the statutes written in the Mosaic law, in addition to the Ten Commandments, constitute the law of God. For example, after writing about a rich man dressed in goodly apparel and a poor man in vile raiment, he was able to condemn giving favor to the rich man by quoting from the statutes:

“But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.” (emphasis added)
James 2:9.

This is a serious charge! To what *law* is he referring? He is referring to the law of statutes as recorded in Leviticus 19:15:

“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.” Lev. 19:15.

This is the law James says is a sin to transgress! This statute

is repeated, as many of them are, in Deuteronomy 1:17: **“Ye shall not respect persons in judgment; but ye shall hear the small as well as the great...”**

James, in the New Testament, clearly states that transgression of the above statute is sin.

In James 2:8 the apostle also refers to another statute and recognizes it as a part of the “royal law.”

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.” This law that James quotes “according to the Scripture” is found in Leviticus 19:18 which says, **“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”**

James says for one to fulfill the royal law the above statute must be obeyed. In Matthew 22:36-39 our Lord also referred to the same statute, and still another from Deuteronomy 6:5.

“Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy mind.” Matthew 22:37.

To transgress any of the above statutes is clearly out of harmony with New Testament teaching.

Continuing in James chapter 2, the apostle quotes two of the Ten Commandments regarding adultery and murder and concludes that all four of the following are a part of the great law of liberty:

1. Unfair respect to persons.
2. Love thy neighbor as thyself.
3. Thou shalt not commit adultery.
4. Thou shalt not kill.

Friends, would you be liberated from sin? The blood of Christ will free you from your sins, and the entire law will show you how to walk in liberty. Praise God! We can do all things through Christ who gives us the strength to do His will. He not only forgives your sins, but will cleanse you from all unrighteousness. You can be among

those who are seen keeping the law of God and having the testimony of Jesus.

The Fourth Angel Or Is He The Seventh?

In Revelation 18:1 an angel “lightens the earth with his glory.” He is called the fourth angel because he will add to the message of the *3rd angel* of Revelation 14:9. He is called the seventh angel because of the number of angels mentioned in the book of Revelation. Starting with the 3rd angel and counting the angels mentioned from that point forward to the end of the Bible, he would be the seventh angel.

Ellen White tells us his message is the message rejected by the church of Laodicea. She also ties his message to the Holy Spirit power of God predicted to be prevalent during the “loud cry.”

In Revelation eighteen the fourth angel is described as the angel which “*lightens the earth with his glory.*” In the book *Maranatha*, p. 219, Ellen White shows more clearly that it is this angel’s message that is being rejected.

“In the manifestation of that power which lightens the earth with the glory of God, they will see only something which, in their blindness, they think dangerous. Something that will arouse their fears, and they will brace themselves to resist it. Because the LORD does not work according to their expectations and ideals, they will oppose the word. ‘Why’ they say, ‘should we not know the Spirit of God, when we have been in the work so many years.’ Because they did not respond to the warnings, the entreaties, of the messages of God, but persistently said, ‘I am rich, and increased with goods, and have need of nothing.’”

Obviously the phrase “I am rich, and increased with goods and have need of nothing” is the negative response of the Laodiceans in Revelation chapter three. The message they reject is the message of the fourth (seventh) angel “that lightens the earth with his glory”

as stated at the beginning of her paragraph. The angel's message is made clear by Sister White in 2MR 58; 1888 Materials p. 160; and in 3EGW Biography p. 389

“Said my guide, ‘There is *much* light yet to shine forth from the law of God and the gospel of righteousness. The message, understood in its true character, and proclaimed in the Spirit, *will lighten the earth with its glory.*’” (Emphasis mine)

Obviously the fourth angel's message contains, as she says, *much* more light regarding the law of God to shine forth.

Notice a striking statement taken from Advent Review and Sabbath Herald 10-13-1904 in an article entitled “The Closing Work.” Notice how she ties the statutes to the final outpouring of the Spirit of God upon us.

“The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: ‘Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes.’ This is the descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation.”

ARE THE FEASTS PART OF THE MORAL LAW OR THE CEREMONIAL LAW?

**A most
interesting
E.G. White
scenario**

This is a question that has been debated too long. I trust the following few paragraphs will continue to help clear up the question.

In the following quote Ellen White says that there are two laws, moral and ceremonial.

“There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as His eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices, which were typical of His death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ.” [Emphasis added] (Signs of the Times, July 29, 1886). Notice that Ellen White says that to observe the ceremonial law after the death of Jesus is a denial of Him.

Ellen White furthermore states that Jesus never observed the ceremonial law. The ceremonial law consisted of slaying a lamb when someone sinned in order to obtain forgiveness for that sin. This law was instituted when Adam and Eve sinned and ended at the cross, because Jesus was the Lamb of God slain for our sins. Since Jesus never sinned, He did not need to partake of the ceremonial law. Here is Ellen White’s quote saying that Jesus never observed the ceremonial service. **“Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship.” (BE, October 31, 1898).**

However, Jesus did attend the feasts. John chapter 7 records His experience at the Feast of Tabernacles. Ellen White adds more information: **“Jesus traveled up and down the breadth of the land, giving his invitation to the feast. When the sun illuminated the landscape, Jesus said to the vast throng: ‘I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.’ He took the opportunity of presenting himself to the people during the feast-days, when they gathered at Jerusalem.” (Advent Review & Sabbath Herald, July 7, 1896).** The following quote shows that Jesus also observed Passover. **“Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the**

**Our Lord
connects
with the
feasts.**

law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem.” (Desire of Ages, p. 75). Luke chapter 22:15-16 records Jesus observing Passover with His disciples and in these verses Jesus states that Passover is not fulfilled until we enjoy it with Him in the kingdom of heaven.

Since Christ never observed the ceremonial law, but yet He did, and will, observe the feasts, and since there are two laws, moral and ceremonial, then with which law would Jesus include the feasts? The answer is obvious.

In the following quotes Ellen White tells us that Paul also did not observe the ceremonial law after the cross and he never taught his converts to do so. **“Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices; for he recognized that the perfect and final offering had been made in the death of the Son of God.”** (LP 105). **“Factions also were beginning to rise through the influence of Judaizing teachers, who urged that the converts to Christianity should observe the ceremonial law in the matter of circumcision...They vindicated their position, which was in opposition to that of Paul.”** (LP 121) In commenting on the effects of Paul’s preaching Ellen White also wrote: **“From every quarter were coming accounts of the spread of the new doctrine by which Jews were released from the observance of the rites of the ceremonial law and Gentiles were admitted to equal privileges with the Jews as children of Abraham.”** (AA 390). A little later on the same page she adds, **“His plan to reach Jerusalem in time for the Passover**

**Paul also
connects
with the
feasts.**

services had to be given up, but he hoped to be there at Pentecost.” Still later on the same page she determined, **“At Philippi Paul tarried to keep the Passover.”**

Obviously Paul observed the feasts himself, and also with his converts. The Scriptures agree: **“But bade them farewell, saying, I must by all means keep this**

feast in Jerusalem.” (Acts 18:21). Ellen White comments on this text. **“After leaving Corinth, Paul’s next scene of labor was Ephesus. He was on his way to Jerusalem to attend an approaching festival, and his stay at Ephesus was necessarily brief.” (AA 269).** Paul did not make it to Jerusalem in time, so he kept this feast with his converts in Philippi: **“And we sailed away from Philippi after the days of unleavened bread.” (Acts 20:6).** **“The Philippians were the most loving and truehearted of the apostle’s converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them.” (AA 390-391).** **“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” (1 Corinthians 5:7-8).**

Since Ellen White tells us that Paul did not observe the ceremonial law and did not teach his converts to do so, but yet he did observe the feasts with his converts. Evidently Paul also thought the feasts were moral.

Our own SDA Commentary also tells us that John the Revelator and many other early Christians observed Passover after the cross. This quote is from the SDA Commentary, Vol. 9, p. 362, and is quoting from an early Christian’s letter, written about 150 A.D. [p. 505] Therefore we keep the day undeviatingly, neither adding nor taking away, for in Asia [Minor] great luminaries sleep, and they will rise on the day of the coming of the Lord, when he shall come with glory from heaven and seek out all the saints. Such were Phillip... and two of his daughters... [p. 507] There is also John who lay on the Lord’s breast. . . . And there is also Polycarp at Smyrna, both bishop and martyr, and Thraseas, both bishop and martyr, from Eumeneae... [Also] Sagaris... Papirius... and Melito... all of these kept the fourteenth day of the Passover according to the gospel, never swerving, but following according to the rule of the faith. And I also, Polycrates, the least of you all, live according to the tradition of my kinsmen, and some of them have I followed. For seven of my family were bishops and I am the eighth, and my kinsmen ever kept the day when the people put away the leaven. Therefore, brethren, I who have lived sixty-five years in the Lord and conversed with brethren from every country, and have studied all holy Scripture am not afraid of

threats, for they have said, who were greater than I, 'It is better to obey God rather than men.'"

"After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ." (Signs of the Times, July 29, 1886). Since it was a denial of our Saviour to observe the ceremonial law after the cross, if the feasts are part of the ceremonial law, then Paul, John the Revelator, and many other Christians denied Christ. Paul and John the Revelator wrote the majority of the NT. Do you think the Holy Spirit would use someone who is denying Christ to write a major portion of the NT? I think not!

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service, which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another...if the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to His church, how much more do they need it now!" [Emphasis added] (Testimonies, Vol. 6, pp. 39-40)

It seems that Ellen White is recommending that we observe the feasts. So, are the feasts part of the moral law or the ceremonial law? The answer is obvious. The feasts are part of the moral law. This would

of necessity include the seventh-day Sabbath. Lev 23:2,3 **“Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.”** Yes, the seventh day Sabbath is one of His feasts, and it is therefore also under the moral law.

Since they are all a part of the moral law this means that the feasts will be observed forever. And indeed, the Bible does confirm that we will be observing the feasts in eternity. **“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.”** (Zechariah 14:16). Read this whole chapter to see that the context of this chapter is in the new earth. Zechariah 14:4 states that Jesus will come down to Mount Olives which will split in half, preparing the way for the New Jerusalem to descend, and then the Lord shall be King over all the earth. See verse 9. Jesus is not King over all this earth until all sin and sinners have been vanquished off this earth forever. We will be keeping the Feast of Tabernacles forever in eternity; just as Leviticus chapter 23 tells us to. In that chapter God says four times that we are to keep His feast days forever.

Dear friend, since we will be observing the feasts forever in heaven, and since they are part of the moral law, we invite you to quietly join hundreds of other sincere folk in their observance. Truly everyone enjoys the benefits of a spiritual feast.

In 2RH 270, Col 1, several even more interesting statements are given: **“The controversy begun in heaven over the law of God has been kept up upon the earth ever since Satan’s expulsion from heaven.”** Friends, we must be firm in our moral loyalty to Him no matter how furious the controversy rages. She also added, **“The great statute-book is truth, and truth only; for it delineates with unerring accuracy the history of Satan’s deception and the ruin of his followers.”** The Ten Commandments say nothing of Satan, but

the statutes do. For example, Satan's deception of exaggeration led to Israel's fear of "giants" and cities walled "up to the heaven." That led to the ultimate loss of an entire generation of Israelites, except for Joshua and Caleb. The "great statute-book" that contains such stories is her reference. Her reference continues: **"Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven."**

Clearly she is writing about much more than the Ten Commandments. She is showing a larger test of loyalty. The same message is in the Elijah message. The Elijah message actually refutes the above Satanic activities. The Elijah message uplifts the commandments, the statutes, and the judgments.

Question: Shall we follow in the footsteps of Elijah? Or will we follow in the footsteps of the great deceiver?

In conclusion, this author believes there is no reason for this study to cause the least bit of antagonism from a reader. Only in the unlikely event that someone takes offense is the following statement included.

"Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause."

ARSH 2/18/90; 1SM 411; 1888 Materials 534.

My desire is that we all remain fit to teach.

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